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ABSTRACT

This document is a report of a Conference on Alternative Designs for World Universities. Emphasis is placed on the sponsors; preparatory work; the conference format; alternative designs for world universities: operative designs and projected designs; the dialects of world universities; and the conference statement of purpose. A listing of participants and institutional addresses are included. (MJM)

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REPORT OF THE CONFERENCE ON ALTERNATIVE PATTERNS FOR WORLD UNIVERSITIES

held at

Sorø Amtsgård World University, Denmark

August 19 to 23, 1973

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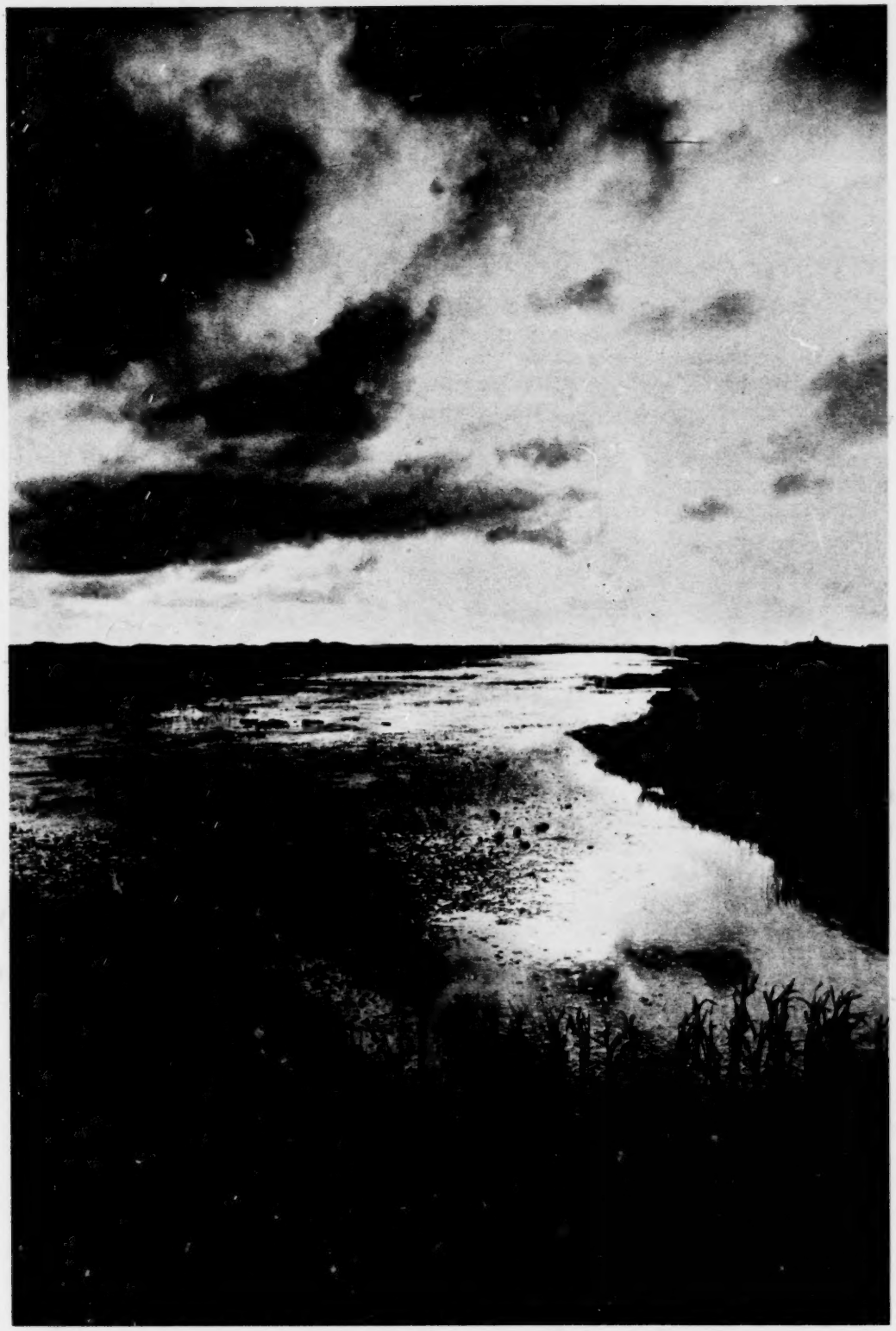

Report prepared by Peter Stansill, Conference Coordinator, with assistance from Scott Anderson, Ronald Manheimer, Barbara Matros and Angela West.

Frontispiece - a Nordenfjord landscape - by Barbara Matros

Photographs by Jonah Cohen

I. THE SPONSORS

The Conference on Alternative Designs for World Universities, held at Nordenfjord World University, Denmark, from August 19 to 25, was the second regional conference sponsored by the Association of World Colleges and Universities during 1973. The first took place in Brownsville, Texas, and Saltillo, Mexico, in March§, and a further North American regional conference is being convened at Waltham, Mass., from November 16 to 18, to discuss the projected United Nations University.

The conference in Denmark was the continuation of a collaboration between the AWCU, the Universities and the Quest for Peace and Nordenfjord World University, who jointly organized the Association's first annual conference, at Nordenfjord, in January, 1972.§§

The Association of World Colleges and Universities was founded in November 1970 by a group of concerned persons who saw that at this point in the history of education globally, new educational instruments and institutions were necessary if the true nature of the interdependence of the world's people were to be recognized and acted upon. The founders realized that there were scholars, scientists, students, writers, activists, educators, organizations and individual citizens around the world who shared their conviction and in some cases had already acted upon it. The Association is designed to provide a means for communication and joint action among such persons and organizations.

Universities and the Quest for Peace, which came into being as the result of a meeting by a group of world educators held at UNESCO House in Paris in 1963, serves as a forum for discussion and cooperation among the international academic community on matters of improving university curricula, promoting research, evolving new educational forms and establishing cooperative links among international organizations, in the service of world peace. During the past decade the UQP has organized regional conferences in Peru, Nigeria and the United States, as well as a world conference in Vienna, and has now moved into a new phase with the convocation of the First Vienna Rotating Seminar in 1972, at which a formal proposal for a UQP transnational studies center was unanimously endorsed. This center is now in the process of formation in Geneva, Switzerland.

Nordenfjord World University is the cooperative practice of an evolving concept of world education involving eleven small private schools and learning centres located at the top of the Jutland peninsula to the north of the Limfjord. NWU is a community of schools, international in composition and global in orientation, all intimate in scale and intensity but of distinctive styles and creative media, which through a decentralized association work together in the areas of philosophy, film, video and photography, arts and crafts, social studies, humanistic psychology, meditation and Yoga.

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§ A report by Dr. John A. Wallace appears in the Summer 1973 issue of the Association's JOURNAL OF WORLD EDUCATION.

§§ A report by Dr. Harold Taylor is available from the AWCU headquarters or from New Experimental College.

II. PREPARATORY WORK

A. The Summer School

New Experimental College acted as host to the conference, as well as providing office facilities for the secretariat, on behalf of Nordenfjord World University. NEC's four-week Summer School preceding the conference, something of a departure from the traditionally unprogrammed nature of work at the school, was in fact designed as a workshop to prepare the ground for the conference. It was conceived of as a seminar 'to investigate all aspects of the concept of completeness as it can be identified and understood in different approaches to the idea of a world university'. Each week dealt with a different aspect of completeness - the Complete Community, the Complete Individual, the Complete School and the Complete World. Numbers varied between eight and fifteen for the seminar, though up to fifty people attended the various special events, such as a talk and film show by disciples of the Indian Guru Maharij Ji and an examination for a Master of Fine Arts degree from Nordenfjord World University.

The style of the sessions during the first week was eclectic rather than systematic, and often random. There was no prepared written material to refer to, except what individuals extracted from their current reading, so most of the subject matter was impromptu. But the fragmentary nature of this approach led to a more ordered procedure for the subsequent three weeks, and it was agreed that each participant would in turn present a brief written statement to serve as a starting point for discussion.§

In general, the sessions took the form of abstract discussions around the themes, while the Ting§§ continued to serve its function of clarifying the experiential aspects of the subject matter. There was some conflict between the intellectual demands of the theme and the emotional strain of relating abstractions to the immediate situation, and here it was the Ting that acted as mediator, continually confronting participants with the idea of completeness on a personal level while it at the same time served to sharpen objectivity. It was found that the Ting constituted a working model of the matter under discussion, i.e. it represented a conception of completeness, an inclusiveness that symbolized the individual, the community, the school and the world, so that very often the distinction between medium and message indeed became blurred. Consequently, there was a tendency for some sessions to evolve into Ting meetings, where specific personal reality gained ascendency over theories to then illuminate them from a new and revealing angle. It was this process, and the seminar's increasing awareness of it as the weeks went by, that seemed to intensify personal involvement, refine thinking and enable participants to find a real personal sense in working with an idea as elusive and absolute as 'completeness', as they moved towards the realization that no one could be satisfied with anything less.

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§ A 12-page report on the Summer School is available from NEC.

§§ The Ting, an old Nordic word for meeting, is the school forum at NWU centers at which all matters of individual and communal concern are aired.

B. The Learning Webs Workshop§

A Learning Webs Workshop, convened by Angela West from August 3 to 5, attempted to take the model for education suggested by Ivan Illich's conception of learning and to examine it within the context of Nordenfjord World University, an existing educational model that operates out from several of the same basic assumptions: that learning is an activity which involves the personal growth and progress to maturity of the individual and as such cannot be the product of institutional instruction that is programmed through the structured stages of school; that the individual is the highest authority for his own education and that it is the work of 'school' only to provide an appropriate environment and tools to enable the student to design and pursue the project that is his own education.

The workshop was conceived of as being in the nature of an experiment designed to test some of these assumptions about education and establish the feasibility(or otherwise) of educational forms such as learning webs for learning in a deschooled society. In accordance with Illich's ideas on the undesirability of programmed instruction, the workshop was planned as a largely unstructured event - the programme was to be the meeting and dialogue between participants. This aspect was responsible for one of the important lessons of the workshop, i.e. that no event is or can be unstructured, and that in the absence of a deliberately designed structure other aspects of the situation - for example, the length of time of the workshop and particular sessions, the number of people participating, their relation to the subject matter - become the determining and limiting conditions of the event. It was as a part of this same phenomenon that the workshop raised to the foreground the question of the role of the teacher. In practice it appears that any such gathering which aims to facilitate the meeting and matching of peers cannot avoid a confrontation with the problem of leadership. We can take the step of getting rid of the institutional role of teacher, but it becomes clear that, without manipulation, there is no way to ensure the emergence of new leadership that is an effective alternative to the old. Deschooling, it was discovered, is an essentially negative concept; and if we take the idea of 'learning as re-creation' as its positive content we are forced to realise the necessity of risk, for to de-structure society means to risk the chaos which mythologically precedes creation.

The workshop also raised the question of the relationship between publicly and privately financed education. When the individual reclaims from the State his right to educate himself, he also assumes the responsibility of financing it himself. This poses the dilemma: can the greater freedom of alternative education ever be available to more than those few who have adequate resources to be able to choose? Nordenfjord World University is one such model of an alternative educational community that is privately financed and whose consequent cost makes it possible for only a minority. Are we justified in regarding this kind of educational experiment as a pioneer project that can research the potential of a model that eventually can be applied on a much wider scale? Or will such alternatives permanently remain the prerogative and the experience of an élite?

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§ A full report on this workshop is available through NEC.

It was also the aim of the workshop to assemble a group of people from different backgrounds, nationalities and situations, using the starting point of Illich's thought to bring people into meaningful dialogue from the basis of their own experience of the effects of such world-wide phenomena as schooling. This relates to Illich's suggestion that education should involve the exploration of meaningful encounters between people which are not rooted in the life of the local community, on the assumption that a common ground of experience exists between people on another level from that of a shared physical or environmental context. Although the scope of the workshop was too limited to be able to explore this possibility in great depth or detail, it did however introduce it as a clue for the evolving concept of a world university, i.e. as a medium for actualising the potential alternative communities of the world by bringing their members into contact with each other, and, as such, as a valid and viable educational form for a deschooled society.

III. THE CONFERENCE FORMAT

The conference drew a total of 38 participants from nine different countries. The majority were from Denmark and the United States, with four from Poland, two from England, and one each from Egypt, India, Norway, Mexico and France. On arrival the conferees were divided into two working parties with home bases at Nordenfjord Højskole - or People's College - (Group A) and New Experimental College (Group B), two Nordenfjord centres situated within a mile of each other some eight miles south of the town of Thisted.

Each group held its own opening session on Sunday and independently moved into its first workshop meeting on Monday. Participants were officially welcomed at the first plenary meeting at NEC on Tuesday by Aage Rosendal Nielsen, Rector of NEC, and Dr. Raga S. Elim, Director-General of Universities and the Quest for Peace. Dr. Elim recalled the words of one of the leaders of the French student movement on the last day of the barricades in May 1968: that 'imagination must take power'. 'We must find the concept,' he said, 'that will not lose its power even if it does become institutionalized. We must be able to look into ways of being which will overcome the many obstacles, including our own fear of having no ideas. The power of the imagination is there to be articulated.' Dr. Frederick Barnes characterized the conference as 'a laboratory for different people to test if we can come here and work together on a common vision by daring to place our thoughts on the forge of others' scrutiny'. He asked: 'Can we come here truly humbly, with trust and respect for each other, and work out constructive ideas, however variable, subtle or upsetting they may be?'

The groups met separately on Wednesday and Friday and gathered for a second full session on Thursday and the concluding meeting on Saturday, though there were other joint activities every day, including visits to other Nordenfjord centres - Asgård Crafts School, Præstegaard Film School, The Schoolhouse Center, Bhedanta, Forsamlingshuset and Vesterkær - trips to Thisted and the North Sea, and Friday's Celebration Meal at NEC.

A PLENARY SESSION AT NEC

As all Nordenfjord centres are residential, and communal in life-style, it seemed natural, and especially appropriate as a background to the idea of living together in one world, that this style be maintained for the conference. The proceedings were thus more intimate and informal than perhaps is usual for conferences - a fact also facilitated by the manageable size of the group - and this meant in practice that participants took most of the responsibility for planning and directing the week's work, as well as helping with kitchen duties and other day-to-day chores. In this way people had the opportunity to experience, and to be, one type of world university in action, with all the attendant problems of finding a common language and a shareable frame of reference. Scott Anderson of Group A reported in this connection: 'The process of working through this week as we have chosen to design and structure it becomes an actual living and evolving alternative model for a world university. It may be significant also that it is a design for a world university without any real prior design. It is a design which no plan had produced, only the circumstances and situation in which we find ourselves, that of six different nationalities living together. The activities which we then choose to share are almost arbitrary. It is instead the attitude with which we approach our differences, not a common goal or agreement on a specific model, that is the real test. Nor is it only the common activities we undertake, but also an awareness that we are indeed sharing in the fate and design of those activities, that facilitates intercultural and interpersonal awareness, which is the essence of a world university.'

Although only four written items relating to the conference theme had been prepared in advance, a great deal of written material emerged during the course of the week, often hurriedly formulated and mimeographed, for use in the workshops. This included a document produced by Group A, an English language international edition of the People's College's newspaper 'Nordenfjord Avis', which contained 14 pages of interviews, reports and reflections on the week, all written and duplicated cooperatively in the space of 24 hours for presentation to the closing session of the conference.

A production crew of students from Præstegaard Film School videotaped some of the workshop sessions and other activities and later prepared a 15-minute 'rough cut' program which was shown after the final meeting, to the great delight of the participants.

Both workshop groups adopted the procedure of encouraging individuals to give verbal and/or written presentations of theoretical and operative models of world universities, which served as a basis for critical examination and discussion and which repeatedly confronted the conference with the very basic and vital philosophical questions of definition, terminology, and uniqueness of purpose and goals.

IV. ALTERNATIVE DESIGNS FOR WORLD UNIVERSITIES

A total of ten models for world universities were presented and discussed in the two workshops. Four of these were operative or in the final stages of planning, and six were projected designs or theoretical models.

A. Operative Designs

1. Transnational Studies Center (Dr. Raga Elim)§

The Transnational Studies Center, an educational project of Universities and the Quest for Peace and Kent State University, is now being organized in Geneva. The Center is to provide a means for study, research and related academic activities aimed at the establishment of a global educational base favorable to international understanding and cooperation. The work of the Center will, at all times, be focused on integrative, cross-disciplinary and cross-cultural implementation of innovation and change in university curricula. As a base for permanent year-round laboratory experimentation coupled with practical training, the Center will supplement rather than replace the endeavors of the universities or other institutions of higher learning in the world. The underlying criterion is one of service to mankind; transcending narrow and limiting local, national, or regional needs without impairing or detracting in any way from national or regional integrity.

In no way considered to be in the category of 'an inner or higher truth', the Center is simply an expression of the idea that 'the time for talk is past - what is now needed is action to transform ideas into practical reality'. The Center thus represents a functional response to the felt needs of

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§ A detailed outline of this project is available from UQP.

representatives of more than 250 universities and 50 national and international organizations concerned with higher education throughout the world.

The Transnational Studies Center is viewed as but one among the more important means available to the international academic community for translating theory into practical reality in the search for solutions to global instability. The Center's activities will be guided by the basic premise that the ability to achieve understanding at the local group level and to clearly perceive the interactions as well as the similarities between each of the many groups in the world is a prerequisite to conflict-free progress into the future. Acquiring this ability depends, apart from anything else, on knowledge of the world as it really is, knowledge of the peoples of the world no matter where they are, and knowledge of their day to day problems. Relevant to the same premise is the viewpoint that the problems and concerns of an individual or of one nation or region, crucial and great as they may be, are not unusual or isolated in nature. They are at all times similar and often identical to the problems and concerns of other individuals, other nations and regions, or the world at large. Even more significant is the dynamic nature of interactions between the problems of one individual or nation and those of others and the resulting cause and effect relationships. As the many problems of life today, poverty, hunger, overpopulation, etc., are unrestricted by societal, cultural, geographic or political boundaries, so the efforts to solve or alleviate them must not and cannot be limited or restricted if they are to be useful and meaningful.

ORGANIZATION

The Transnational Studies Center will be administered by a small staff under the direction of the UQP International Standing Committee. In matters of policy and planning the administrative staff will be assisted by an Executive Committee to be selected and appointed by the UQP International Standing Committee. Other advisory committees or bodies will be established by the Standing Committee as deemed necessary to the successful operations of the Center. Innovative in structure as well as purpose, the Center is to provide a flexible and informal setting for all work undertaken, and will maintain the status of a functionally independent and autonomous entity. The Center will also seek and be open to informal and/or formal working relationships, similar to that already existing with Kent State University, with all other institutions and organizations dedicated to the same ends - peaceful world conditions and peaceful progress into the future.

FACULTY AND STUDENT PARTICIPATION

The TSC is intended to serve as a place where scholarly endeavors and humanitarian interest can fuse and interact in the best manner possible in the search for solutions to global problems and global instability. A place where the participant is scholar as well as student and a recipient as much as a source of new knowledge, new attitudes and new goals. The traditional faculty-student breakdown is used only to differentiate the general functional role of each person participating in the Center's work and programs. The student element will include the undergraduate category and the graduate of the pre- or post-doctoral type as well as non-university teachers. The faculty element, specialists and recognized scholars in their particular fields, will hopefully learn as much as the students in the overall process of combined study and research.

Faculty and student participation will not be limited to any one group of disciplines and will be drawn from all geographic, political and socio-economic areas of the world without restriction. In addition to formal short-term appointments to the Center for periods of six months to two years, individuals participating as faculty are also expected to serve on an informal basis as appropriate in the various areas of the world. Additionally, limited appointments will be made of individual Center Fellows as adjunct and advisory faculty at large. Of particular significance in this respect are the contributions expected from the Senior, retired and generally inactive scholars in bridging the generation gap and in providing the wisdom and knowledge that come with age to all concerned. Student study and research, primarily independent in nature, will be conducted individually or in small groups. Student participation, normally at the Center, will also be possible on a single or small group basis in other areas of the world. The in-residence graduate student component of the Center, apart from seminar, colloquia and workshop participants, will be limited to a total of 50 students once the Center becomes fully functional.

LOCATION

Geneva, Switzerland, was selected as the immediate site for the Transnational Studies Center for practical and philosophical reasons. In addition to Switzerland's central location in Europe, Geneva itself is the home of a number of private and intergovernmental institutions. The Center and those participating in its work, therefore, have easy and ready access to the organizations involved with ongoing world problems and a large body of practitioners of all nationalities dealing with such problems.

OPERATIONAL

The TSC is to be organizationally flexible, maintaining only the minimum administration necessary for viable operations. Use of the traditional formal classroom and learning process will be avoided to the extent possible; the student is to have maximum opportunity for independent work and study. The intended organizational structure is one that will facilitate the interaction between student, faculty and expert practitioner and the best possible mix of study, research, laboratory experimentation and practical training.

ACTIVITIES

Center programs and activities, by their very nature, will at all times involve and evolve around the major issues of concern to the world today, such as poverty, overpopulation, environmental deterioration, etc. Attempts to bring these issues into proper perspective from the standpoint of curriculum changes and resources will engender side results of more immediate applicability to the search for actual or possible solutions. Naturally, side results of this kind will be pursued with equal vigor and attention as other work undertaken by the Center and will be made available to the world at large. Individuals, organizations or nations specifically seeking help in connection with a particular approach developed by the Center will be able to do so through the Center on a direct or indirect basis. The Center will provide, whenever necessary and as frequently as possible, teams of experts for country visitation purposes in regard to training and development. Seminars, conferences, colloquia and workshops will be scheduled at the Center or elsewhere in the world on a regular and continuing basis.

a. Ongoing

'The Geneva Semester on the United Nations System' represents the existing undergraduate nucleus of the TSC. This 20-week program of study, presently offered through partnership between UQP and Kent State University, provides the undergraduate student with the opportunity to study the making of the international system and of the many diverse components affecting its operation. The aim of the program is to facilitate the understanding of the relationships between the national and transnational concepts while, at the same time, helping to bridge the gap between personal and global realities. Focusing on the cross-disciplinary and cross-cultural aspects of everyday life, the program links the classroom with actual practices through student participation and observation of UN activities. It thus offers a base for broad yet personal opportunities for student interaction with the world at large.

b. Planned

Center programs, and appropriate institutes, to be established as functional components of the Center in the 1974-75 period are briefly described below:

Curriculum Resources Development. The program-Institute for Curriculum Resources Development, involving both study and research, will concentrate on the development of methodologies and programs for curriculum preparation. This is the core program for activities to be undertaken by the Center, providing the base and linkage for all endeavors in respect to innovation and change in university curriculum. In essence, it is to serve as the foundation for Center efforts to establish a global educational base favorable to transnational understanding and cooperation. The activities to be immediately undertaken in connection with this program are, among others:

- The establishment and operation of a UQP tape-film library.
- Curricular and textbook surveys with ensuing publication and dissemination of findings and recommendations.
- Development of new curricula resources reflecting the transnational viewpoint on major aspects of global concern; to include the practical application of peace studies and peace research.

Education on the International System. This program-Institute, which will encompass the ongoing Geneva Semester, will concentrate on the UN as a base and representative example of international cooperation. Faculty orientation seminars through on-the-ground observation, review and access to study materials will be offered in conjunction with the Geneva Semester from January 1974. The overall intent is to provide the interested academician with a focal point for the preparation of teaching materials on the UN and first-hand experience with an ongoing international inter-governmental system.

Future Studies. Basically research oriented, this program-Institute will concentrate on long-range studies of educational needs and requirements globally and on a transnational basis. Specific topics and problem areas foreseen in the future encompassed by such studies will be in keeping with the Center's emphasis on innovation and change in university curricula.

Inter- and Cross-Cultural Studies. The program-Institute for Inter- and Cross-Cultural Studies will focus on the overall, broad questions of cultural encounter, cultural conflict and cultural cooperation as they affect life in the world today. The emphasis of program activities will be on cultural differences and similarities and on the identification of cultural biases. The aim of the study, research and related work to be undertaken is understanding and acceptance of all cultures and cultural interrelationships.

2. Design for a World University - Nordenfjord (Dr. Ronald Manheimer)§

IDEA: The Nordenfjord conception of world education is oriented around the idea of a complete, i.e. universal, person. Completeness, the theme of the Summer session, means the experience and practice of a wholeness of being, which can include 'imperfection' as a striving to become perfect. To the extent that a person is not whole or universal, he or she is provincial because only certain provinces of being are allowed to function and be practiced. It is the whole, fully realized person who can have a universal concern because he or she can practice an inclusive attitude toward self and other.

PARADOX: None of us is complete in so far as each of us fails to reach the universal-human in particular ways. Each one strives to break out of some form of provinciality - perhaps that is why the term 'world university' attracts us. A world university is then an idea designed to release us from provinciality toward universality. Universality means wholeness, a being-at-home with my fellow creatures, and a capacity to understand persons, objects and events which have existed and will exist beyond my lifetime. Our particular inabilities to reach universality are often the driving forces in our lives and careers. We see our potential for universality in the images of wholeness which would be the future ideal of our incomplete person. That is our task, and the basis for a world university curriculum. An orientation towards the world of others which lacks this sense of personal mission is an orientation which has substituted a picture of totality for one of unity.

TASK DESIGN: The role of a world university is not simply one of bringing various peoples into a common space but to evoke among people a sense of common time: a shared historical dimension which we could call 'contemporaneity'. Contemporaneity has a scholarly dimension since it means our ability to participate with sensitivity and understanding in other historical periods. It has a personal dimension since it means our ability to share perspectives on existence with others. And it has a political dimension since it means a common recognition of goals for societies which transcend intersocietal conflict. There are many other dimensions of contemporaneity which we could add to these. How then do we learn from, plan for, and administrate the design of a world university which promotes the experience of contemporaneity?

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§ The Nordenfjord World University catalogue is now available from any NWU centre.

RONALD MANHEIMER

PRAXIS: Nordenfjord follows a decentralized plan in which each member center is an autonomous unit with its own staff, buildings, program, budget and orientation. Students primarily belong to a home center while they may share in the facilities of other centers. Nordenfjord is not linked together by a curriculum, but by the enterprise of a common vision: 'a pursuit of knowledge which takes into account the personal dimension of each individual's experience and those common denominators of human experience which transcend national, cultural and personal boundaries'. This vision arises in each of the small-group learning situations where worlds of meaning and their future horizons come into focus. These foci interact in community meetings of all centers and in intermural seminars. The element of time as common history is joined to a conception of authority in this world university design as each group recognizes its role as fellowship and institution. As such Nordenfjord provides the setting for these small groups to discover their relatedness to the wider world of meaning as they innovate and live the consequences of their own educational development. Individual and institution begin to become intimately related concepts.

3. International Career Training Program (Scott Anderson)

The International Career Training Program (ICTP), based in Brattleboro, Vermont, is an evolving approach to educating ourselves for life in an increasingly interrelated and volatile world. It is a graduate program offering the degree of International Administration under the auspices of its parent organization, the Experiment in International Living.

The essence of ICTP is the kind of learning that enables people of different backgrounds to communicate and cooperate with each other well enough to face and resolve man's enormous common problems - intergroup conflict, population growth, economic development, ecology, etc. One of the most basic assumptions of the program is the realization that the situations from which we must work for the resolution of these world issues are indeed so sensitive, complicated and threatening that we are either so intimidated as to never begin to face the issues, or we see the problem-solving in terms applicable only to those who are acting to help, and not in terms relevant to those who are in fact the object of the assistance. In other words, we have a very difficult time helping others on their terms instead of our own. Consequently, in order to act effectively from such a global perspective and allegiance,

and from such an intercultural sensitivity and respect, the student must first be highly conscious of, and responsible for, his own individual and cultural conditioning and his intercultural and interpersonal behaviour.

Based upon such assumptions, ICTP has identified a number of broadly useful skills and concepts that are applicable to any work or discipline set specifically in a cross-cultural or transnational context, and has consequently designed them into the curriculum. The core program consists of six major areas of concern: intercultural communications, community development, management, world issues, measurement and research techniques, and an independent study.

The Intercultural Communications seminar deals not only with the concepts of living and working in another culture and the process of enculturation, but also with importance of self understanding to cultural sensitivity and working effectiveness. With the Community Development seminar, the student is expected, through the group decision-making process and the execution of a project in community development, to reach a better understanding of community and his own relationship to it. Each group is responsible for the identification and completion of a project based on a definition of community development arrived at by the group. The designs of both these seminars have evolved from the need to synthesize an awareness of one's own individual and cultural conditioning with the skills necessary to elicit tangible results from a global perspective. The Management seminar deals with an examination of the dynamics of international economics (the multi-national firm, the international development assistance system, etc.), as well as with the skills necessary for effective decision-making, with problem identification and resolution, and evaluation. The World Issues seminar is an introduction to those broad social forces which, in combination with national value systems, comprise the context of any transnational or cross-cultural problem solving situation. It also seeks to provide the student with some insight into the factors influencing his own life in a rapidly changing world, and an introduction to various international service-oriented organizations. The Research seminar deals with the techniques of measurement and research with each student actually designing and completing an actual field research project. Through the Independent Study Project, the student is asked to examine in depth an area or areas of specific interest, design a project, identify the available resources, and complete a self-guided study.

This core program is approximately five and a half months long and is conducted at the School for International Training in Brattleboro, Vermont (the SIT is the educational subsidiary of the Experiment). Following this core program the student spends an additional five and a half months working with an international or internationalizing organization, most usually located outside the United States. The Internship is designed to provide a bridge between the relatively structured and supportive world of formal learning and personal and intellectual growth in an often hostile and alien setting. Each intern is furthermore required during this period to submit two essays based upon personal experience in the management and intercultural areas.

The internship is followed by a final Evaluation seminar of three weeks held at SIT in Vermont. The focus and purpose of this period are designed by each group according to their specific needs and interests. As in any other part of the program, the staff acts as catalyst and facilitator in maximizing the situation's learning potential.

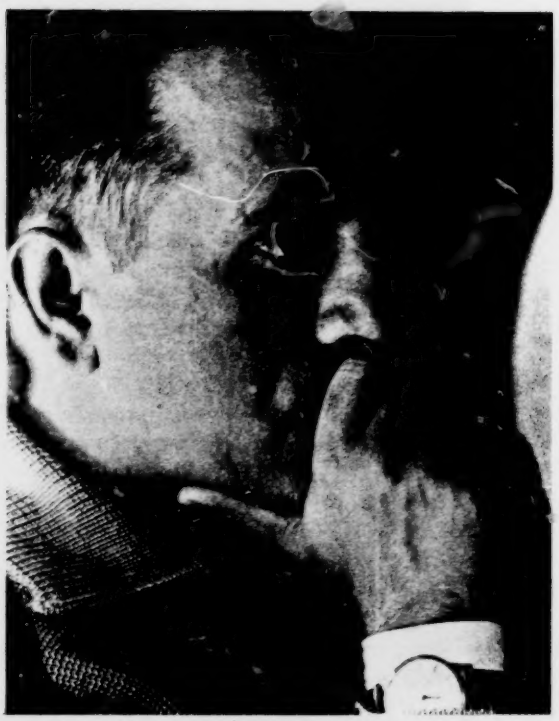
The ICTP is based on the assumption that education is a process primarily motivated by the student's desire to learn and, in the case of well-motivated students, this desire is generated by extensive responsibility for the educational process itself. The student is therefore very much involved in the process of defining his/her own program through the internship, the various independent projects, and the way in which he confronts the desires and needs of others as they too move through the process of defining their programs. There is an emphasis on discussion with staff, and with other students, and on group dynamics which encourages the active and creative participation so necessary to success in resolving the major issues that today confront the world and the individual.

Wherever possible, the program endeavors to find or create a 'real' situation upon which to base conceptualization and theory, and students are encouraged to become actively involved in applying new skills both at SIT and during the internship. It should be made clear that developing for oneself a productive program of study and conceptualizing from direct experience are both extremely difficult. It is also clear, however, that they are absolutely necessary skills for effective service in a rapidly changing world and that they are rarely generated in the classroom alone. The staff consequently devotes a great deal of time and attention to the development of self-directed and experiential learning skills. Each class receives an intensive introduction to this approach, concentrating on the definition of specific functional objectives, identifying available means for their achievement, and developing appropriate beavioural and cognitive measures for determining their successful completion. It is in fact the constant effort to synthesize affective experience and the intellectual awareness of its meaning that is the main intent of the International Career Training Program.

4. Gujarat Vidyapith (Ramlal Parikh)

The Gujarat Vidyapith was founded in Ahmedabad, in the State of Gujarat, by Mahatma Gandhi in 1920. It was originally the Rastriya Vidyapith (National Institution of University Education) and was the first of its kind established in the wake of the Non-Cooperation Movement in India. The chief concern of the Vidyapith is to conduct experimentation, research and training in various fields of education with the aim of reflecting Gandhian ways of life and thought.

The GV has passed through very difficult times during the last fifty years. Its academic work for higher education came to a standstill during the freedom struggle in 1930 and 1942. It was declared illegal in 1932 and all its employees and members of the governing body were arrested and imprisoned. The work of the institution was again interrupted during the independence struggle in 1942 when teachers and students joined the Quit-India Movement. Since 1947, however, there have been no further interruptions.



RAMLAL PARIKH

Gandhi considered that education should have three specific tasks. Firstly, it should aim at character building to prepare a student for community service. Gandhi made a distinction between education that prepares students to be citizens and education that prepares students to be public servants, that is people who have an ideal of service to the local and world community. Secondly, he saw it as the task of education to bring out and develop the best in each individual in all three areas of his being - body, mind and soul. It must build his character through intellectual and spiritual development, and his body by participation in work and the dignity involved in such work. Education must not separate these three areas, it must instead integrate them, developing each area simultaneously. Thirdly, education must aim at a social order that is committed to truth and non-violence. Gandhi strongly emphasised this last commitment to non-violence and made it a condition for students and teachers to participate at the Vidyapith that they would do nothing contrary to the spirit of non-violence. The GV does not recognize any distinction of caste, creed or colour.

In response to this educational ideology and orientation, the Mahadeo Desai College of Social Service was started at the Vidyapith in 1947. It has since turned out nearly 1,000 graduates who are working in over 200 Gujarati villages in Ashram Schools, Primary Teachers' Training Colleges, Hostels, Tribal Development Blocks, Cooperatives, Panchayats and so on.

The Vidyapith also operates a nursery school, a primary and secordary school, a Hindi Teachers' Training College, a College of Education, a Basic Education Science Institute, various adult education and social service field work centres, and a number of agriculture-based village service extension centres. Thus the work of the institution involves all educational levels and tries to cover a wide variety of age and purpose. There is also a Peace Research Centre at the Vidyapith, funded in part by UNESCO. The Centre's objectives enjoin it to work through education for the establishment of a society, a world order, based on truth and non-violence.

Through its various educational programs and philosophic commitments to non-violence and community service, the GV hopes to promote a global attitude at all levels of education and adapted to local needs. In the sense that every village is a reflection of the whole world, the Vidyapith strives to engender a spirit of commitment and service to the local community.

B. Projected Designs/Theoretical Models

1. School of the Open Sea (Robert Atkinson)

Plans for this educational program aboard a sailing ship are still in the early stages of development. Exactly when it begins depends upon how quickly the right elements come together. Hopefully this will be by 1975. The ideas and ideals proposed here for SOS are encouraged to be discussed, revised or implemented by all institutions for their own purposes and uses.

Students of 18 and older from many different countries will meet and participate in a ten-month program, in which they will come to understand their spiritual unity through a full awareness of the self in relation to others. A group of approximately 40, depending on the size of the ship, will live, work and learn equally and cooperatively with the staff and crew. All will share the work of the ship and directive duties. With rotating watches, everyone will learn to do everything from climbing the rigging to baking bread in the galley to navigating by the stars.

Knowing that learning occurs every moment, SOS will endeavor to develop a global perspective of the home, the school and humanity, through broadening the individual's awareness and comprehension in the three primary areas of spiritual, natural and social matters.

Firstly, a spiritual education, as used here, is not narrowly religious. It is rather the full development of the self through an understanding of one's relationship to one's surroundings, based upon a sensitive, enthusiastic and harmonious response.

There will be no formal courses set up. Master and student will live and learn together in an atmosphere of freedom. The program will consist of seminars, discussions and exercises designed to awaken one's inner light. The field of study will focus around uncovering each individual's personal myth. The ageless patterns and symbols of the world's mythologies will be studied and integrated into one's own experiences and visions. According to C.G. Jung, myth has historically been the revelation of a divine life in man.

The inward-directed search has long been inner woven but insufficiently emphasised within general education. While nations have been materialistically aggressive toward each other, humble yet meaningful attempts have been made by individuals to make known the truths common to all cultures. It is this wisdom which all educational institutions should now openly cultivate.

Secondly, a somewhat unique and intriguing aspect of SOS is that the school itself is in motion and harmony with the universe around it. At sea, on the sailing ship, all will experience and take part in the continual motion of the rising and falling seas and the ever-changing winds. In the living and vibrant atmosphere of standing watches, bracing sails and charting a course, all learn that it is vital that all parts of the whole work together as one; that all are in a human world which must be in harmony with the world around it.

And thirdly, all will experience the varied social and humanistic values of a world community aboard the schoolship and of various cultures studied on field surveys. The latter will provide for new mores to be integrated into the living community aboard ship, as well as the material for the basics of human dynamics. The emphasis in both interactions will be cooperation with and service to the human group.

The staff will consist of professionals, well trained and with experience in the fields of comparative religion and mythology and symbolic psychology. Participants will be carefully selected according to personal goals, motivations and self-direction. For those desiring evaluation and credits, the learning contract method will be used.

PRACTICAL CONSIDERATIONS

a. Financial stability: solely from student fees or supplemented by contributing funds?

b. The ship: to be chartered, bought or built?

c. Ways to keep the tuition fees within the means of the general public.

d. Institutional affiliation or separate and private. If separate will director's credentials be of primary importance?

e. Should a one-year program of this nature focus on such a specialized theme as one's personal myth?

f. Is a board of advisors necessary at this time?

2. Design for a World University (Dr. Frederick Barnes)

Dr. Barnes gave a verbal presentation of a tentative outline for a world university project which he is helping to plan under the auspices of Brown University, Providence, Rhode Island. In some written comments submitted in advance, he pointed to the lack of an active, determined concern with the problems of world peace, even assuming that almost no one wants war. 'This lack is brought about by many factors, among them apathy, hopelessness, ignorance, the pressure of personal ambitions, needs, interests, the tension of international prejudices, the bias of psychological attitudes such as mistrust, and the terrible effects of severe deprivation, to mention but a few. A critical question for the conference is: what can a world university do to break through these resistant attitudes and so shake the people of the world with its ideas, understanding, experiments, new plans and suggestions for the future? If a world university does not succeed in this particular effort to reach people its work may be dissipated and forgotten.'

GOALS AND PRIORITIES

1. International peace.
2. Opposition to all forms of violence, whether political, social or individual.
3. The growth of community, on a local and global level.
4. The growth of a new spiritual man and woman of indefinite potential.

FORMAT

The world university would have available all the resources of existing universities, with an international student body and between six and ten professors.

INGREDIENTS

Elements of study, research and concern would include the following:

1. National differences/cultural relativism.
2. Power structures and the questions of control of government by the people.
3. Leadership, on a world and local level.
4. World resources - the psychology of deprivation.
5. The failure of materialism and the resultant lack of happiness in the developed countries of the world.
6. Knowledge and ignorance - the lack of curiosity and motivation among college students.
7. Culture patters and conditioning, with special reference to learning ability and language.
8. Communication of findings to the world at large in such a way that action can be taken on specific issues, with an awareness of the fact that communication of understanding is subjective.

3. World University Concepts (Marc Miller)

STEP I. Build a university campus.

a) To be designed by engineering and architecture students meeting in cooperative endeavor from all parts of the world.
b) Students with or without training will be able to take part in the actual construction alongside skilled tradesmen.
c) Each phase of realization to be designed and implemented by students in fields ranging from architecture to agriculture.

STEP II. Pre-conceived degrees and curricula.

a) A completely new structure of degree titles because of the wide variety of traditional structures.
b) The curriculum would initially be a limited core of studies, such as world cultures, politics, languages, art, education, economics. This would be gradually expanded to include medicine, psychology, law and technology.
c) Curriculum would be basically designed by students.

STEP III. World resources in all studies would be available to all students. For example, a center for cancer research could be maintained where the appropriate medical data are kept on file. If a student wants training in a particular area he may be attached to the world university and locate himself anywhere in the world where resources are available for his self-designed program.

STEP IV. A series of smaller world university extensions throughout the world to make available knowledge to all who seek.

STEP V. All departments would have as a reference point a variety of common world problems - universal suffrage, mental health, peace, etc. - and would assist and guide individual attempts to apply knowledge to local, national and world community needs.

4. Polish Perspectives on World Universities (Aleksy Wróbel, Lucjan Orlowski, Marek Papée, Jacek Szyrajew)

Aleksy Wrobel, presenting his ideas on a world university to Group B, commented that we have never had a moment in history where conditions were settled enough to create a forum for discussing the idea of a world university on an intergovernmental level, but perhaps now the time was right to move towards this, given the atmosphere of détente between East and West. 'In our struggle for material progress we have lost our humanness and our ability to organize it on a world basis.'

From the Polish point of view, he said, the idea of a world university not under the aegis of the State was an impossibility, so the realistic approach would be a cooperation between educational authorities of different countries. A world university cannot be described as such if it is established in just one of the two political systems that divide us, so the idea calls for the collaboration of a wide network of national universities, principally in the fields of agriculture, economics, political science, technology, medicine and the arts.

A world university in which the Polish educational authorities were cooperating would afford two possibilities for Polish students - firstly, the opportunity to study in areas that were not so advanced at home universities, and secondly, the opportunity for graduates and research scholars to avail themselves of all the world's resources of knowledge and information. He talked of the difficulty in finding the common ground shared by people from the West and people from the Socialist countries in matters of this nature, as most Socialist countries are still very much absorbed in the process of building a welfare society and their orientation is consequently more pragmatic in comparison with the more abstract and free-flowing approach of, for example, Americans.

Jacek Szyrajew posed the question: How can all people have access to a world university? The aim must be to build a system that makes room for all human beings and that provides the means of achieving more harmonious human relationships and a better quality of life for the people of the world.

Lucjan Orlowski, in comments reported in Group A's newspaper, was glad and surprised to find so much in common among the conference participants, which led him to envisage a common world structure for the education of the future. 'We must carefully select the sites for a world university. I imagine a university for agriculture should be placed in Rome in connection with the FAO's headquarters, a university for art and philosophy in Paris, and a university for political science in a socialist capital, perhaps Warsaw. A mother university should be placed in New York in connection with the United Nations headquarters. Every student would make up his own program of study to follow in relation to what is needed in his/her country. There should, however, be compulsory education in methods of study.'

Marek Papée differed from this view. 'A world university in connection with the UN would be controlled by the most powerful nations and consequently unable to realize its potential. A world university's goals should be to create social change. We must work towards a university which creates a world mind within a world body, and use its knowledge for peaceful purposes.'

5. Design for a World University (Ruth McKinley)

I think that every community should have its world university. It is my constant prayer that, as a result of the inspiration of these five weeks, I may find the power source to go back to my home in California, announce that there is a unit of a world university, and inaugurate a constructive, objective program which will exemplify my concepts of the functions of a world university, some of which I shall try to state briefly below:

I. A world university should be the manner through which sweeping changes are made in the entire educational system, from nursery through graduate school, and continuing to unlimited adult education. These changes should aim at reversing the fundamental value of man from selfishness to unselfishness, from competition to cooperation. It is my deep conviction that without these basic changes in education no peace, no new age of fulfillment of abundance, is possible.

II. Such a unit of a world university should aim at bridging the gap between a deschooled society, as visualized by Illich, and the present structured system of public education. As one part of bridging this gap, the present tax-supported public school might be regarded as a center for research, providing the contributions suggested by Illich (materials, freedom of assembly, availability of those who want to teach for those who want to learn) as well as cooperating with the world university, while free community-supported schools can approach needs unmet in the public schools. To list just a few of these unmet needs:

   a. Spiritual and psychological needs. Answers to man's fundamental questions of identity, the nature of the self and its relation to the whole.
   b. The control of the emotions and the understanding of love, sex and marriage.
   c. The political question of the true function of government in creating a democracy responsive to an informed public opinion of men of good will.
   d. The economic question of developing and distributing the natural wealth and resources of the world to secure complete abundance for all mankind.

III Starting in the free community schools in informal sessions and hopefully extending to the structured institutions, I would hope to develop the same supporting spirit of cooperative creativity that gradually built up in our workshop here, so that so-called teacher and so-called student can work together on re-writing all the textbooks in all subjects, interpreting in an exciting way the possibilities of a new age of abundance, fulfillment, and the innate divinity in all life. These textbooks would:

   a. Try to reassemble the complete good that exists in the mind of God by presenting the God of every religion and ideology, on the principle that our God is all the good we can realize.
   b. Set forth the plans and programs of social and political groups which have been submitted to a fact-finding board which will label the arguments as fact or opinion. These will then be discussed in community forums and tested in public opinion polls.

c. Present material focusing on the possibilities of technological development and the abundant life, emphasizing particularly the opportunities for wide travel and continued creative usefulness for people who have reached retirement. I hope to approach companies to discuss publishing contracts for such texts.

IV. Make an imaginitive presentation of the attractive force of the world university idea by publishing:

a. the accomplishment of the workshop and conference,
b. plans for future conferences, including chartering planes for a world tour linking large and small university centers, with community contacts, private home stays, and contact with people of all ages.

This would be my way of continuing this conference, scheduling a world tour of centers every year, with the opportunity to live for a longer or shorter time in the different centers, teaching, writing, publishing, making contacts with people, bridging the gap between the generations and mutually creating.

6. Considerations regarding the creation of a World University (Sara Nielsen)§

Goals for a world university:

Completeness

That our world may be one. Assumption: the entire world (universe) is our common home, behind all its foreignness and multiplicity there is order, reason and oneness. Complete exposure to and knowledge of the world is freedom; it is also responsibility. Imagery: hatching, like a chicken from an egg. Activity: bringing the whole world into the sphere of each one's knowledge and experience and skill; breaking down the limitations of partiality - local, national and personal - and not only placing before mind the infinite multiplicity of the world, but also evolving some shared perspectives, so that no reality of man or beast or matter stands outside the realm of our concern, a concern which motivates us to support the best possible terms for the co-existence and creative expression of each. As our concern thus becomes common, in spite of our aloneness, we come to experience ourselves as one - a we who share this relative world with its relative truths, alone and together, from birth to death. Let us refer to this potential fulfillment as 'the one in the Many'.

Re-union

That truth and reality may be one. Assumption: the existence of an absolute, man's relatedness to this absolute, and man's potential liberation from relativity through a 'knowing' of the absolute. Imagery: Plato's man shackled in the cave, then freed and entering the light (activity) for the purpose of re-union, researching the essential truth of man, the meaning of his reality, the why of his presence in the world, the experience of his oneness with a reality greater than himself; transcending mind/reason, exploring behind reality(ies) within the inner universe, dissolving the limits to consciousness,

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§ This is an abridged version of a paper which was presented as the Sabbath Lecture at the conference's concluding session.

uniting the all and the everything. Let us refer to this potential fulfillment as 'the many in the One'.

Given these goals, the potential forms and emphases of a world university engaged in these aims are many. It is not necessary, it seems to me, to advocate any one as best. We will each express our preferences in the choices we make as we create world universities, and we will then have the experiences of one another upon which to draw. Therefore I take many possibilities into consideration.

Practical designs for a world university:

Where?

1. Regional - located in the very heart of a specific culture and drawing upon its roots but at the same time operating from a global perspective.
2. Multiple sites - universities of the sea, moving from place to place, or student populations which move about the world from one host institution/contact to another.
3. Free states - communiversities in which the school is also a model world culture created by the student/faculty population with no outside governmental interference.
4. Satellites - futuristic, to say the least, but what better global perspective could one gain, psychologically as well as physically?

Who?

An international student/faculty body, the choice of which I can envision being difficult, at least initially, for who shall decide on participation, and what will the criteria be? Grundtvig felt this problem would solve itself, as those whose values oriented them to the rewards and glories of the ready-made professions would not seek these avenues. I don't know how he would feel today, if he were to experience the level of affluence which now exists at the højskoler which he inspired.

Structure.

1. Residential universities with a minimum of one semester's participation, either communiversity style where several generations compose the immediate community upon which the university draws and in which it has its being, or a community of student/faculty who interact in supportive and instructive relationships. A minimum length of participation and a common student/faculty life is meant to facilitate in-depth exploration and collective creativity.
2. World university conference centers which preferably provide accomodation, so that people associate between sessions informally as well. Courses and conferences at these centers would contribute a global perspective to some field of enquiry and provide for brain-storming sessions for global problem-solving.
3. World university research and study teams in the field. These may also be global projects of existing national institutions.

Financing.

1. Student/faculty fees
2. Endowment
3. National governmental support (no strings attached)
4. Self-support through university industries and agriculture
5. Combinations of the above.

Fields of endeavor:

World-mindedness in scholarship and general education for social reform need not manifest itself in any conformity, as each world university will expend its particular inclinations, energies and empathies in various manners and areas. Curricula are therefore unlimited. An attitude of global concern and engagement will be the transforming ingredient in the studies which will comprise the core of world education. Nonetheless, if we are to wisely direct our efforts, world universities might well give preference to those programs of study where a global perspective is markedly called for relative to the socio-political circumstances of the current world. I would, moreover, also suggest that world education, at least in its initial stages, be supplementary and complementary to the educational programs of national institutions of higher education.

The approach to subject matter in world education may be either goal-oriented or one of pure inquiry; we must just be aware of the consequences of the choices of approach which we make for the extent of development of true knowledge and understanding. Another consideration is who shall develop the program of studies - for example, under what circumstances would a student/faculty body themselves determine their line of work and receive support in that decision-making?

A global orientation will presumably open up new routes into inter-disciplinary studies. The below suggested areas would all require study and research which extend across disciplines.

> How shall we learn to co-habit this small planet
> together with respect for one another and reverence
> for all life? And how shall we answer the question,
> at least each for himself: Why life?
>
> THE ONE IN THE MANY

World studies for understanding humanity.

1. Societies: how do we live together?
2. Government: how do we govern ourselves?
3. Ethics and morals: how do we treat and care for one another?
4. Physical, spiritual, psychological realities: what and how is man that we are mindful of him?

World studies for global consciousness.

1. General education: instilling world-mindedness into all levels of education (planned obsolescence for world universities).
2. Cultural studies per se (area studies).
3. Studies of pre-disposition, prejudice and other factors which inhibit world-mindedness and a global perspective.

World studies for social change and cooperation.

1. Peace studies and conflict resolution.
2. Transnational communications.
3. Ecology: use of resources, care of environment.
4. Economy, world trade and banking.
5. Justice: human rights and international law.
6. Equal opportunity: employment - poverty and illiteracy, overpopulation.
7. Politics: ideologies/realities, world power structure and its consequences.
8. Space research and utilization.

THE MANY IN THE ONE

World studies in the X of man's experience.

1. Philosophy, most particularly:
   Metaphysics Cosmology Ethics Æsthetics
2. Mythology
3. Religion, comparative (the essence behind the forms)
4. Psychology, most particularly:
   Meaning and the psyche Parapsychology
   Psychosomatics (the influence of thought, diet and physiological states on the psychological and spiritual expression of man, also the psyche's influence on health and well-being.)
5. Evolution, most particularly:
   Those discoveries which indicate an on-going, hand-in-hand biological/spiritual evolution as a unitive phenomenon.

World praxes for universal consciousness.

1. Contemplation:
   Silence Meditation Prayer Renunciation Love
2. Transcendent disciplines:
   Social - Service (karma yoga), Observance of ecology in every act, Ethics and morality, Non-violence
   Physical - Pure diet Fasting Hatha Yoga
   Psychological - Changes and evolution in attitudes and habits, Active observance of thought patters, reaction patterns and patterns of attachment and desire.
3. Other techniques for self-realization.

We discuss with one another the comparative merits of many approaches to world education. It is my feeling that all these approaches will quickly be represented through action, once each of us who professes the goal of world education scrutinizes his deepest motives and hopes, and through this process evolves the will and conviction to do what it follows therefrom must be done.

The world will not wait for us. What we do not do in a context of wholeness, however we interpret the totality of which the life of man is an integral part, will come about in bits and fragments in the market-houses where novelty is sold for innovation and flashy educational fads take the place of a learning which strives for a total integration of thought and being.

In introducing the 'world' to the process of education, we are addressing ourselves to the 'one in the many'. We are drawing attention to a mutual field of influence which operates through the inherent relationship of man to man to nature. These realities can be learned, can perhaps even be taught, and there are built-in rewards for each lesson of relatedness which we grasp; the world opens up, the shell of separateness which surrounds us cracks, and we, like chicks wet behind the ears, enter a greater arena which challenges in us whole new faculties of intelligence and creativity.

As we begin to 'get the scene together', as the young people would say, a new dimension may reveal itself - what was figure becomes ground, and ground, figure. A greater Reality manifests itself as the very origin of relative totality and we now perceive the One in the many: God, tao, beauty or the light, as you choose to call it, becomes most Real, and another sense of separateness is dissolved in the relationship of man and the divine.

This is nonsense talk to ears that do not hear - and those ears we all bear at different times. But we do not need to use our energies speaking nonsense, we can do, we can be, we can live in such a way that eyes which do not see gain sight. Through that sight life gains meaning, a meaning not bequeathed by birth nor altered by death, but which is real and active in Life and which can serve us in our chosen vocation of educating for 'at-homeness' and competance in the world, through the oneness or wholeness which is the pursuit of the uni-versity.

May we all be blessed in this endeavor.

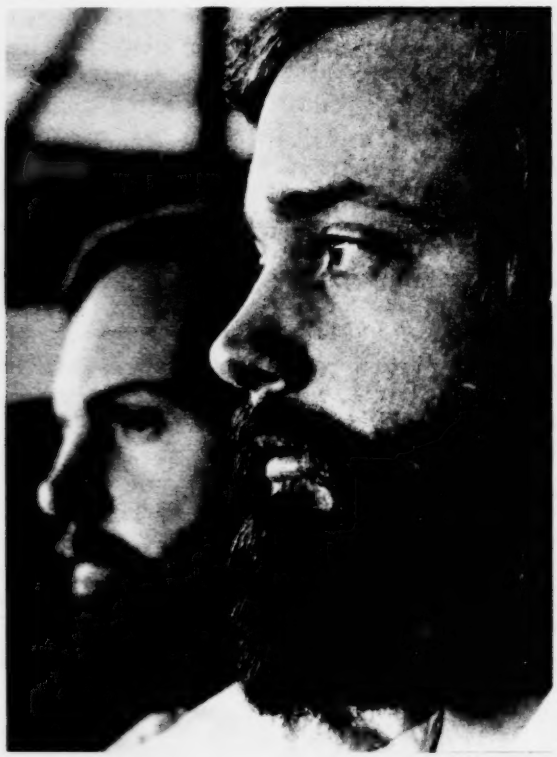
V. THE DIALECTICS OF WORLD UNIVERSITIES

Discussions around these various specific models for world universities evolved into consideration of the many philosophical issues contained in the idea in general, and much of the working time of the conference was devoted to clarification of these issues.

The question of definition - exactly what can be called a world university? - was a recurring theme, and in this connection Group B devoted a whole morning workshop session to a critique of the first Nordenfjord World University catalogue, which arrived from the printer during the week. Some people felt that the Nordenfjord use of the term 'world university' would only lead to confusion and resistance since Nordenfjord was not even a university in the accepted sense of the word, being a decentralized association of small private schools with no central campus, no organized faculties and only limited facilities. Several Nordenfjord staff members, however, claimed that the use of the term was ironical, a way of forcing the issue of what precisely is the essence of a university, that Nordenfjord took seriously the spirit of the word - to gain insight into the universe - rather than the structure normally associated with it. It was also seen as an idea in development, not a finished product, but there was a definite commitment to the term and a continuing challenge to live up to it. Aage Nielsen commented: 'A world university is something one person can start without money and without approval from the State. Of all the ideas men have had, the idea of a world university is a universal one, so to practice this idea I don't have to convince people that it's a good idea.'

It was suggested that a world university was not necessarily an international university, as the latter might easily have a very limited perspective on the world and be caught in the traditional educational structures, simply serving a multiplicity of national interests rather than those of one world community.

Two broad avenues of approach, complementary rather than contradictory and in many respects overlapping, seemed to emerge - one that confronts the external world as it really is through the study of such problems as world peace, poverty and ecology and existing international efforts to solve them; and another that takes as a starting point for 'curriculum' the internal world of the individual, with his common humanness that contains and reflects all world problems. The dialectic was expressed in many different ways: world university through a world curriculum, or through commonality; starting with social action and leading to individual expansion, or starting with the individual consciousness which then 'expands' into the social. However, both these orientations are united in the common aim of instilling a world-mindedness in individuals which will become manifest through unitive action in the world. World university, world education, becomes something that transcends not merely nationality or acculturation (though it may start there) but which should transcend or synthesize all educational purposes and approaches, or at least recognize their validity in different situations and at different times, depending upon societal needs. A world university then becomes more than cross-cultural. It is cross-class, it bridges the educated and the uneducated, it brings together the need for material prosperity for those who seek it and the need for spiritual prosperity for those who seek that. It becomes cross-individual - interpersonal.



ROBERT ATKINSON SCOTT ANDERSON

RAGA ELIM AAGE NIELSEN

The question of what makes a world university different from other nationally-based universities - in what does its uniqueness consist? - was one that especially concerned delegates. Raga Elim talked of the many experimental programs at US universities, with international faculty and students, full resources, freedom of enquiry, and independence from the regular university curriculum, but which still maintained a totally American perspective and simply 'looked out on the world'. Aage Nielsen identified what he called a 'power vacuum' in the world as an element to be claimed by a world university. 'Truth is not yet global, except in a very few areas. When we seek our common allegiance we don't know where to look - so many people, for example, just don't feel that the United Nations truly represents them. We then have a power vacuum, an unclaimed territory, because men have not yet reached maturity, and this is the area where world universities must move in. Academic freedom has not yet been known in the world and will not be realized before world universities are established. Our allegiance is to the world without any reference to national considerations.'

While some participants saw the most realistic approach as being through existing institutions and governments, others took the view that a world university should be community-based (cf. the Danish folkehøjskoler) and in no way associated with national educational structures. An affinity was seen between community at a local level and the world community, which potentially transcended the divisiveness of our system of nations. Robert Atkinson described this as the planetary view, which proposes that each community should be self-supporting and self-directing, without any overall governing order, so that each unit can grow in accordance with local needs without a larger structure getting in the way. But the disappearance of traditional communities - culturally homogenous, stable and blood-based - called for a new conception of community that would fit our contemporary needs. Ronald Manheimer referred to the highly mobile, nomadic way of life of many North Americans, which belied any possibility of establishing communities with a fixed geographical location, but here he saw another basis for community, namely in our contemporaneity. There was the possibility for us to shift the roots of community from a common spatial dimension into a common temporal dimension, a shared historical consciousness. This he called a 'community of interpretation', which, as a base for a world university, would have the task of discovering and activating the transformative principles of human development.

Margarita Quijano, on the other hand, saw world government as the aim of a world-minded education, as this was the only way to eliminate national competition and the exploitation of the poor and uneducated countries. 'I don't believe in the United Nations because it is handled by the most powerful countries and is economically hampered in bringing peaceful solutions where conflict arises. But world-minded people would learn to see the earth as their own concern, to use its resources without wasting them so that a few can make huge profits even if that means that millions will starve and suffer. World government would stop selfish interests and take care that the atmosphere, rivers, lakes and oceans were not polluted. World government means that education, justice and equality among all people of the world can be a reality.'

Ramlal Parikh saw dangers in this approach: 'World government is an unstable and inappropriate form, it is a perpetuation of the political systems we have at national level, and I do not see how it can have a different kind of impact. Federations of nations and regions never work. We must deal with people and society, let us not worry about political systems, for if we are linked to them we have conditioned our future. The formation of world government will not come out of the process of world education, it will emerge out of the political power structure. The whole idea is to delink all education from this political system so that we can build a new world society and world order, with or without governments. Then we have a more enduring fabric for our lives which is not so temporary as the political systems.'

There was a strong unanimous feeling that the conference's concern with world education should be addressed to the whole educational spectrum, with equal emphasis being placed on efforts at elementary and secondary school level to establish a global perspective. So much of the teaching of children during these formative years is without any goals or commitment beyond that of conditioning them to a particular national outlook, and it is precisely here that there is an urgent need for an education that will make the young aware of universal values.

The issue of world university degrees, of professionalism and a new definition of training, was raised several times but was left in the air in the absence of any specific proposals, though a few of the conferees thought that some yardstick for measuring our ability to look humanly at the total human situation was an essential first step. Aage Nielsen claimed that in 25 years work in education he had found no kind of competence that was truly dignified. He recalled NEC's early efforts in 1962 to design world courses, where teachers planned experimental seminars in such subjects as philosophy, economics and history, with the idea that when a teacher was satisfied with his work he could declare it a world course. But the teachers soon gave up as none of them could claim to be satisfied. After several years of conflict over this question he had come to realize that each student must be encouraged to design his own degree in his own way at a world university. Ronald Manheimer drew a distinction between the professional training at a regular university and a more general humanistic education oriented towards the world, in which we can begin to study what professionalism might come to mean in this new context instead of accepting old definitions.

Finally, it must be noted that there was a strong undercurrent of doubt and trepidation running through the week's proceedings in relation to the scale, the urgency, the implications and the very viability of even the basic ideas on which the conference was more or less in agreement. Frederick Barnes commented that there was no guarantee that a world view would automatically be gained by students at a world university and suggested that the very fact of our doubt was healthy, as it would force us to address ourselves more effectively to the issues. Others voiced serious misgivings about the institutional approach to globalism and world education in general, noting that universities no longer had a monopoly on knowledge in an age of mass communications. And it was also observed, with some sadness, that when a good idea takes institutional form it almost inevitably results in a compromise, in a trivialization of the idea.

VI. THE CONFERENCE STATEMENT

At the closing session of the conference, participants unanimously endorsed the following statement as an expression of general consensus:

Statement issued at the closure of the Conference on Alternative Designs for World Universities

A Conference on Alternative Designs for World Universities was held at Nordenfjord World University, Denmark, from August 19 to 25, 1973, sponsored by the Association of World Colleges and Universities and Universities and the Quest for Peace. It was attended by 38 participants from nine countries. The conference was divided into two working groups, based at New Experimental College and Nordenfjord People's College, who met in plenary sessions on alternate days.

From the week's discussions there emerged a general agreement that regional educational systems, at secondary and university levels, are deficient in their capacity to consider world problems and issues from a world perspective. Even though many worthy attempts are currently being made in this direction, they are limited by national and regional pressures and priorities, leaving a critical need for radically new approaches to an education for living together in one world. This conference, while fully realizing the immensity of the task, urges educators and concerned persons everywhere to give top priority to promoting a global outlook in all men as a first step towards correcting the imbalances and injustices that plague the world.

A number of guidelines for further work with the ideas of world universities emerged from the deliberations of the conference's two working groups.

The aims of a world university must be based on specific and conscious assumptions about Man's nature, his place in the world, and the current stage of his evolution. The critical problems of the world seen as a whole - poverty and the unequal distribution of goods, social and economic domination through threat, aggression and war, the destructive exploitation of the planet's resources, the failure of materialism and the meaninglessness it exposes in our lives - are all consequent upon a misconception of human nature which accepts that Man is innately conflictive, that some men are more worthy than others, and that Man's higher values cannot influence the material world. Instead of perpetuating this negative orientation, a world university, while recognizing the polarity of Man's nature, will choose the positive content - our inherent capacity to create order out of chaos - as a foundation for all studies, concerns, responsibilities and administrative practices.

The principal aim of a world university is to develop human consciousness to a level where each man represents mankind. Concretely this means firstly to equip ourselves with the will to understand and confront our true nature, and secondly to develop the means, both mentally and practically, to combat its negative manifestations of poverty, aggression and alienation. This involves an ongoing re-evaluation of Man, based on all the information and wisdom that we already have available and will continue to acquire.

A world university recognizes the importance of promoting world-mindedness within all educational systems, at elementary, secondary and adult levels, and accordingly commits its resources to this end.

The approach to learning at a world university is at the same time person-oriented and world-oriented, based on an understanding that these two orientations interpenetrate and include each other, as all world problems can finally be reduced to personal problems and all personal problems have their global analogues. Therefore such an approach will transcend questions of nationality, culture, class, religion or creed. The personal/global emphasis, rather than the national/international framework, is thus a characteristic that distinguishes a world university from a national university. A world university education involves placing oneself in an appropriate relationship and perspective to the total human situation, which then becomes the common reference point of all effort and experience in different kinds of work and study.

An integral part of human education is the study of and participation in community - the local community, the community of one's fellow-seekers, and the world community. In this context of cultural and personal diversity, each person can examine his own conditioning, discover his potential as well as his prejudices, by relating with others across cultural and individual differences.

Education for personal development (self-reliance and responsibility) cannot be separated from education for world development (social and political change and economic growth). This attitude will be reflected in programs in which a combination of the academic, the experiential and the contemplative approaches to learning elicit tangible results, such as in specific community service projects and problem-solving tasks.

In recognizing the dimensions of this undertaking and the many elements that this conference barely touched upon, we support the sponsoring organizations in their plans to institute an annual workshop and conference at Nordenfjord World University to provide a forum for discussing specific models for world universities and further developing the ideas and theories for an education that prepares us to live in a unified world.

Skyum Bjerge, August 25, 1973

VII. FUTURE PLANS

Nordenfjord World University announces the institution of an annual Summer workshop and conference on world universities, to be hosted by New Experimental College in collaboration with other Nordenfjord centres, under the auspices of the Association of World Colleges and Universities and Universities and the Quest for Peace.

The 1974 program will be a five-week seminar on the theme of

The World University and The Person.

The basic questions that will be posed during this seminar are: How does a world university conceive of a person? What distinctive expectations does it have of the individual in terms of personal growth and responsive participation in his world? How does it facilitate and nurture this growth process?

The seminar will run from July 21 to August 24, 1974. The first two weeks will be devoted to informal workshop sessions to prepare for a larger scale conference during the third week, and then the workshop will resume for a further two weeks. Participation will be possible on a weekly basis.

Program Outline

First week, July 21 - 27. The Person in The Light of History. The workshop will begin by considering how the conception of the individual has evolved through history to the present day and how the person has fared in the context of culture. How does cultural conditioning influence our idea of the person? What are the consequences of 'The Cult of the Individual'? What are the responsibilities of the historically conscious person?

Second week, July 28 - August 3. Person-to-Person. This week will be used to study the possibilities for growth and change that one person affords another. How do we contrive to relate through the barriers of habitual reaction patterns, sex roles and personal fragmentation?

Conference, August 4 - 10. The Personal and The Political. The conference will address itself to the issue of the political consequences of global curricula at world universities. What foundations for political and social action will a world-minded education provide for the individual? How can we explore the dialectic between the personal/existential and the social/political experiences? Can world university be served by the establishment of world universities in all countries?

Fourth week, August 11 - 17. The Person Alone. The workshop will take up the question of how the individual can help himself, how he can develop an integrity of being in the face of the many alienating forces that surround him. What are the criteria for self-realization? How can the person transcend himself?

Fifth week, August 18 - 24. The Personal and The Universal. The workshop will conclude by asking how the person can come to experience a consciousness of the universal from the limitations of a particular cultural and historical context. In what does world-mindedness consist? Is Truth a person?

LIST OF PARTICIPANTS

Scott Anderson	USA	Intern, New Experimental College
Robert Atkinson	USA	Director, School of the Open Sea
Patricia Atkinson	USA	Anthropologist
Catherine Barnes	USA	Social worker
Frederick W. Barnes	USA	Professor, Brown University
Christy Bidstrup	USA	Student, NEC
Gunni Busk	Denmark	Teacher, Nordenfjord Højskole
Jonah Cohen	USA	Architecture student
Viviane Duvergé	France	English teacher
Raga S. Elim	Egypt	Director-General, Universities and the Quest for Peace
Henrik Gyldenkrone	Denmark	Entrepreneur
Jens Elsinger	Denmark	Teacher
Nick Herman	Denmark	Hostess, Vesterkær NWU centre
Jacobine Hobbs	USA	Crafts teacher
Peter Kock	Denmark	Principal, Nordenfjord Højskole
Ove Korsgård	Denmark	Athletics teacher
Bent Madsen	Denmark	Teacher, Nordenfjord Højskole
Preben Maegaard	Denmark	Director, Asgård Crafts School
Caroline Manheimer	USA	Co-director, Schoolhouse Center of NWU
Ronald Manheimer	USA	Co-director, Schoolhouse Center
Ruth McKinley	USA	Retired teacher
Marc E. Miller	USA	Psychologist
David Nelson	USA	Director, Præstegaard Film School
Aage R. Nielsen	Denmark	Rector, NEC
Sara Nielsen	USA	Resident staff, Bhedanta NWU centre
Lucjan Orlowski	Poland	Student, Katowice University
Marek Papée	Poland	Student, Katowice University
Ramlal Parikh	India	Vice-chancellor, Gujarat Vidyapith
Margarita Quijano	Mexico	President, World Council for Curriculum and Instruction
Kari Selstrøm	Norway	Student, Nordenfjord Højskole
Birgit Skåning	Denmark	Social worker
Steffi Sommer	USA	Artist, community activist
Nina Sørensen	Denmark	Hostess, Møllegård NWU centre
Peter Stansill	England	Conference Coordinator
Jacek Szyrajew	Poland	Student, Katowice University
Troels Truelsen	Denmark	Former industrialist
Angela West	England	Researcher, NWU
Aleksy Wróbel	Poland	Student, Katowice University

INSTITUTIONAL ADDRESSES

Association of World
Colleges and Universities,
c/o School for International
Training,
Brattleboro,
Vt. 05301, USA.

Universities and the
Quest for Peace,
Dr. Raga S. Elim,
Kent State University,
Kent,
Ohio 44242, USA.

New Experimental College,
Skyum Bjerge,
7752 Snedsted, Denmark.

Nordenfjord Højskole,
Gærup,
7752 Snedsted, Denmark.

International Careers
Training Program,
SIT,
Brattleboro,
Vt. 05301, USA.

Gujarat Vidyapith,
Ahmedabad 380014,
India.

World Council for Curriculum
and Instruction,
H. Frias 1219-5,
Mexico 12, DF
Mexico.

or

WCCI
2202 Fairmount Court,
Bloomington,
Indiana 47401, USA.

Præstegaard Film School,
Kettrup,
9690 Fjerritslev, Denmark.

Asgård Crafts School,
S. Ydby,
7760 Hurup, Denmark.

Bhedanta,
Fosdalsgård,
9460 Brovst, Denmark.

The Schoolhouse Center,
Møllevej 5,
Nors,
7760 Thisted, Denmark.